Mahometans.

Sale 1

From the Koran, translated from the original Arabic, By George Sale.

The learned Spanheimius, though he considers Mahomet a wicked impostor, acknowledges him to have been richly furnished with natural endowments; beautiful in person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies, and above all, a high reverence for the name of God; severe against perjurers, adulterers murderers, & slanderers, prodigals covetous, a great preacher of patience, charity, mercy, beneficence, gratitude, honoring parents and superiors, and a frequent celebrator of the divine praises. 6006

The Gospel of St Barnabas is conjectured to have been written by some Christian recently turned Mahometan. Most of the circumstances related in the four Christian Gospels are found therein, but so modified as to favor the Mahometan system, wherein it is spoken of and foretold as one of the messengers of God, and the great prophet who was to abrogate the dispensation of Jesus.

It contains two hundred and twenty two chapters of unequal length. There is a preface prefixed to it, wherein the discoverer of the original MS. who was a Christian monk, called Fra Marino, tells us that having accidentally met with a writing of Irenæus, wherein he speaks against St. Paul, alleging for his authority the Gospel of St Barnabas, he became exceedingly desirous to find this gospel; and that God of his mercy having made him very intimate with Pope Sixtus 5th, one day as they were together in that Pope's library, his holiness fell asleep, and he reached down a book to read, which proved to be this very Gospel. He hid it in his sleeve and carried the celestial treasure away with him, by means of which he became a Mahometan.

The religion of the Arabs, before Mahomet was chiefly idolatry. There were great numbers of Jews and Christians scattered among them, and believers in the Persian Magi. The Sabian religion prevailed mostly through the nation. They derive their name

Sabi, one of the sons of Seth, whom they consider as the propagators of their religion. They believe in one supreme God, but they likewise worship the stars, or certain angels or intelligences, which they suppose reside in them as God's agents to govern the world. They believe the souls of wicked men will be punished 9000 ages and then restored to mercy. They pray three times a day, before sunrise, at noon, and at the decline of the sun. They fast three times a year, and offer many sacrifices, of which they eat no part but burn all. They go on pilgrimages to Harran in Chesopotamia, and have great respect for Mecca, and the pyramids of Egypt. They believe these last to be the sepulchres of Seth and his sons Enoch and Sabi. At these times sacrifice they offer a ock and a black calf, and offer incense. Among their sacred books they hold in particular reverence the Jewish book of Psalms, and one in the Chaldee tongue, which they call the Book of Seth. Travellers commonly call them Christians of St. John the Baptist, whose

disciples they call themselves. This is one of the religions tolerated by Mahomet, on the payment of tribute. Its professors are often included in the Koran in the expression "those to whom Scriptures have been given," literally "people of the book". Their idolatry consisted chiefly in the worship of stars and planets, angels and their images, for whose intercession they prayed as mediators with God. They call the one supreme God Allah Taâla, or most high God. Their inferior deities they called al Hahât the goddesses. To these goddesses they offered sacrifices and other offerings, as well as to God; and Mahomet upbraids them that they often put off God with the least portion.

When they planted fruit trees or sowed a field, they set apart one portion for the idol and the other for God. If any of the fruit fell into the idol's part, they made restitution, but not vice versa; for they said the inferior deities needed what was God's, but he needed nothing

Is it not sufficient for them that we have
sent down unto thee the book of the Koran?
Thou couldst not read any book before it,
neither couldst thou write it with thy right
hand; then had gainsayers justly doubted
of the divine original thereof."

It was in the fortieth year of his
age, that having retired with his family as usual
to the cave in Mt ~~Hara~~ Hera, he told his wife Khadijah
that the angel Gabriel had appeared to him, and
appointed him an apostle of God. He repeated what
the angel had said, and his wife was rejoiced,
swearing by him in whose hands her soul was,
that she trusted he was appointed to be the
prophet of his nation. She immediately commu-
nicated the tidings to her cousin Warakah Ebn
Nawfal, who being a Christian was tolerably
versed in the Scriptures, and could write Hebrew.
He readily united with her in opinion, and said
doubtless the same angel who had formerly appeared
unto Moses, was now sent to Mahomet. A favorite
slave named Zeid soon became a proselyte. Upon
which occasion Mahomet gave him his freedom, which

14 became a rule with his followers. Mahomet-tans to this day more scrupulous than Christians, never hold in slavery a man of the same religious faith with themselves.

His cousin and pupil Ali, then very young, likewise became a proselyte. Soon after six influ-ential men in Mecca believed in the sacredness of his credentials. But it was not till three years after that he invited to an entertainment the numerous relatives of his family, and announc-ed to them his mission, asking who of them would assist therein. Seeing them all hesitate, the youthful Ali rose up and offered to be his assistant, threatening all who should oppose him. Mohammed embraced him with great affection, and desired all present to hearken to him, and obey him as his deputy. His relatives indulged in loud laughter at this, and told Ali's father he must now prepare to obey his son.

Notwithstanding this rebuke, Mahomet began to preach publicly to the people; but the attacks he made upon idolatry provoked them so much, that he would have been ruined had

had he not been protected by the powerful influence of his uncle, the father of young Ali.

The chief of the Koreish tribe remonstrated warmly against these innovations, and threatened an open rupture with the uncle if he did not desert Mahommed. He accordingly tried to dissuade his nephew from preaching, but Mahomet declared he was commissioned by the angel Gabriel, and if they set the sun against him on his right hand, and the moon on his left, he would not desert his enterprise. The Koreish then resolved to try what force would do, and the followers of Mahomet were treated so badly that they were obliged to fly from Mecca. About a hundred of them, men and women, took refuge in Ethiopia. The Koreish sent to demand them, but the Ethiopian refused to give them up, and it is said they were converted to the new faith.

Persecution had its usual effect, and Islamism spread so fast among the Arabian tribes in the course of six years

16 that the Koreish enter into a solemn
league to have no communication with
the Hashemites and the family of Al
Motalleb, and to contract no marriages
with any of them. They wrote this covenant
with solemn formalities and placed it in the
Caaba, to give it greater sanction: The factions
thus produced between families continued active for three
years. But in the tenth year of his mission
Mahomet told his uncle Abu Taleb (father of
Ali) that God had shown his disapprobation
of the league into which the Koreish had
entered by causing a worm to eat out every
word of the written document, except the name
of God: Abu Taleb immediately told the Koreish
of this, offering to cause his nephew to be delivered
up to them if it were false, and insisting that
they ought to annul their league against the
Hashemites if it were true. They agreed to
this. But whatever might have been the source
of Mohammed information, they found to their
astonishment that the writing had been
destroyed even as he said. The covenant was

Soon after, he sent letters to the princes of various Arab tribes, to Persia, Ethiopia, and Egypt, inviting them to the religion of Islam. Some treated his messengers coldly, others with great respect. Tribe after tribe abolished idolatry, and Mahomet saw his religion extensively established, though he died in the eleventh year after the Hegira.

Many other prophets encouraged by his success, professed to have received divine revelations. A good deal of disturbance and bloodshed was occasioned by these contending claims, but the Arabs at last found themselves united under one prince and one faith, and used their united power to extend Mahometanism over various countries of Asia.

The word Koran is derived from an Arabic word which signifies Reading, or That which ought to be read. Al is the Arabic article The; therefore Al Koran, or Alcoran signifies The Koran. By this name Mahometans designate not only the whole book, but any chapter or section of it. As the Jews call the whole Scriptures or any portion of it Karah or Mikra, words of similar import.

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22 There are various editions of the Koran in which the numbers of verses vary, but they are all said to contain the same number of words and the same number of letters; for the Mahomedans like the Jews number the very words and letters of their law; and have even taken pains to compute how many times each particular letter is used. To the head of each chapter is prefixed, "In the name of the most merciful God." They commence all their books and writings in this way. The Persian Magi used nearly the same — most merciful and just God." The Koran was written in the dialect of the tribe of Koreish, the most noble and polite of all the Arabians. It is considered a model for the purity and elegance of its language, and its believers often appeal to that fact to prove that so illiterate a man as Mahomet could have produced it only by direct inspiration. A celebrated Arabian poet in the time had one of his poems fixed on the gate of the temple at Mecca, an honor allowed only to the most esteemed performances on that account, and no other of the many poets who provided themselves on beauty and fluency of language durst offer any thing to

complete with it. But the second chapter of the Koran being fastened near it soon after the poet was so struck with the verses that he immediately turned from idolatry to all- declaring that such beautiful language could proceed from inspiration only.

Cannot be judged of in translation — Eastern languages especially lose — written in verse — beauty of rhythm and cadence lost.

The doctrine mainly urged in the Koran is the unity of God. He maintained that there never was and never could be more than one true religion, and when this became neglected or corrupted in its essentials God sent new messengers to re-admonish mankind there- of. Of these Moses and Jesus were the most distinguished till Mohammed appeared who is their seal, no other to be expected after. A great deal of the Koran is taking up in recapitulating former threats inflicted on those who rejected former holy messengers; for this many stories and circumstances are repeated from the old and new testament

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and still more from the Rabbinical traditions and apocryphal writings used by Jews and Christians of that time.

Koran received gradually in successive revelations at different periods and places. The general and orthodox belief is that no mortal composed the Koran, that it is eternal and uncreated remaining in the very essence of God. That the first transcript of it is on a vast tablet by God's throne, where it has been from time everlasting. That a copy was sent down to the lowest heaven in the month Ramadan, on the night of power; from whence Gabriel revealed it to M. by parcels, at different times, during the space of twenty-three years, as the exigency of affairs required. Once a year the angel showed him the entire volume which was bound in silk and richly adorned with gold and precious stones.

These revealed fragments were written down by his scribes, and at his death were left without arrangement. His successor collected them from the palm leaves and skins on which they had been written and had them arranged in a volume preserved by covers.

Some sects do not believe the Koran to be uncreated and eternal, subsisting in the very essence of God, and they declare such an assertion equivalent to saying

there are two eternal beings; but the orthodox Mahometans pronounce such sects infidels, and were in their turn pronounced infidels by their opponents. The controversy was carried on with so much heat that men were whipt, imprisoned, and even put to death for their opinions on this point, until at last an edict was passed leaving men at liberty to judge for themselves whether the Koran was eternally a portion of God's essence or not.

By Mahometans of all sects it is held in the greatest reverence. Like the Jews, they never touch it without first washing their hands. Lest they should do so by inadvertence, they place a label on the cover "Let none touch this but those who are clean." They never hold it below their girdles. They swear by it, and on weighty occasions open it reverently to seek an omen or guide from the first words the eye rests on. They carry it to war, invoke sentences of it on their banners, adorn its cases with gold and precious stones, and never knowingly allow an unbeliever to have possession of a copy. It has been translated into various tongues. Castle
It has been translated into Persian, Malay, Javanese &c but most of these are interlined with the original Arabic.

26 One sect asserted that the Koran was sometime a man sometimes a beast; probably meaning that it had a double interpretation, one according to the letter the other according to the Spirit.

The expounding of the Koran is considered to require much learning. To distinguish between the parts which are literal and the parts allegorical, to determine the time at which each passage was revealed, and the particular circumstances whereby it was revealed emergencies which called for it. Whether any particular passage was afterward abrogated, or whether itself abrogates some other passage; whether it be distinct from the context or depends thereon &c. Immense number of commentaries and controversies.

Mahomet called his doctrines the religion of Islam; which word signifies resignation or submission to the commands of God.

They divide it into two branches, faith and practice. Their articles of faith are that there is but one God, and Mahomet is his apostle. belief in his angels; in his Scriptures; in his prophets; in the resurrection and day of judgment; in God's absolute decree and predetermination both of good and evil.

Practice — prayer, including previous ablution,

alms; fasting; pilgrimage to Mecca.
The angels are believed to be pure subtile bodies
created of fire, without the affaires or instincts
of man. Have various offices some intercede
for men. Some attend the dying (Jewish
Azräel the angel of death; Gabriel the giver
of revelations and C. The ancient Persians had
the same doctrine about angels created of
fire, with various offices & The Jews borrow
these opinions from Persians as the Talmud
confesses. The Persians believe that every man
is attended by two guardian angels to observe
and write down his actions; these are changed
every day. The devil is named Eblis once
an angel but driven from Paradise according
to the Koran for refusing to pay homage to
Adam, at the command of God.

They likewise believe in an intermediate
order of beings likewise created of fire, called
genii - who eat, drink, and propagate - some
good some bad, and capable of being saved or
damned as men are - Mahomet said he was sent
save genii as well as men. Supposed to have
inhabited the earth before Adam was created.

 The Persian Peri are of these genii.

The revelations which the Koran teaches have been given to mankind in different ages number 104. Ten books to Adam fifty to Seth, thirty to Edris or Enoch, ten to Abraham. The Pentateuch to Moses, the Psalms to David, the gospel to Jesus, and the Koran to Mohammed, which will be the last. All these divine books except the four last they say are lost, and their contents unknown. But the Sabians have several books which they attribute to antediluvian prophets. They say the Pentateuch, the Psalms & Gospel have undergone so many alterations, that though there may possibly remain some portion of the true word of God therein, no reliance is to be placed on the present copies in the hands of Jews and Christians. They have a book among them which purports to be the Psalms of David in Arabic and Persian, to which are added some prayers of Moses, Jonas, and others. They have likewise a Gospel in Arabic attributed to St Barnabas, wherein Christ is represented as denying & foretelling the coming

In purification the commentators include not only cleansing the body from all filth, but keeping the hands clear from unjust actions, and the heart from evil thoughts. When water cannot be had to prepare for devotions, they rub themselves with dry sand. The Persians were almost as scrupulous about ablution, and likewise prescribed same in cases of emergency.

Mahomet called Prayer "the pillar of religion and key of paradise. Prescribed 5 times in every 24 hours. Before sun-rise; when the sun has passed the meridian at noon; before sun-set; after sun-set, before the day shuts in; before the first watch of the night. They use no bells but public criers announce the hours of prayer from the steeples of the mosques. Upon which every conscientious mussulman washes himself and repairs to the mosque, or some other clean place, prostrates himself and repeats his prescribed forms of prayer. Many count them on strings of beads. While they pray they turn their faces toward the temple at Mecca, the direction of which is always indicated in the mosques by a niche. Before entering the mosque they lay aside all ornaments

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and costly apparel, deeming it more humble and reverent thus to enter the Divine presence. Their doctors inculcate that the outward observance of prayer is of little or no avail without inward reverence, humility, and hope. Women perform their devotions at home, and if they visit the mosques it must be when men are not there. it being supposed that their presence might sometimes disturb a devotional frame of mind.

Giving of alms much enjoined by the Koran. It is related of the grandson of Mohammed that he thrice in his life divided all his substance equally with the poor, and twice gave away all he had. The generality of Mohometans are so conspicuous for this that they extend charity even to brutes.

Fasting much enjoined. During the whole of the sacred month Ramadam they fast between daybreak and Sunset, and shun the society of women. Some are so strict that they will not even swallow the moisture within their mouths. Their divines teaching that fasting to be of true avail must comprise fasting from worldly cares and evil thoughts and impure ideas.

The pilgrimage to Mecca is considered so important that Mohomet is reported to have

Said he who died without performing
it at least once in their life
it might as well have died a Jew or a
Christian. The temple of Mecca is called
the "sacred or inviolable temple". A quadran-
gular building within the enclosure, peculiarly
reverenced and set apart for the worship of God
is called the Caaba. The roof is supported by pillars
of aloes wood, between which silver lamps are
suspended. The outside is covered with rich black
damask embroidered with a band of gold. It is
changed every year. It was formerly supplied by the
Caliphs of Persia, afterward by the Sultans of Egypt,
and now by emperors of Turkey. Near the door of
the building is the celebrated black stone

On the north side of this building is a white stone
said to be the sepulchre of Ishmael, which receives
the rain-water that falls from the Caaba, by a
golden spout. Around the sacred edifices are
several small oratories, The whole are enclosed
within a magnificent colonnade, with double
galleries, from the domes rise many minarets
the ~~towers~~ surmounted with gilded crescents.

40 This Caaba they consider almost coeval with the world. The model having been let down from heaven at the prayer of Adam, who had seen one like it in the Paradise from which he was expelled. It was destroyed by the flood, and rebuilt in the same place, after the same model by Abraham and Ishmael, guided by divine direction. They have a tradition that in the last times Ethiopians will come and destroy it, and it will be rebuilt no more.

The black stone set in silver is kissed by the pilgrims with great devotion. Some call it "the right hand of God on earth" They believe that it fell down from heaven for Adam, and after the deluge was restored to Abraham by the angel Gabriel. On this account a sect of Mohammedans called Karmatians once carried it off, and would not restore it, though the people of Mecca offered five thousand pieces of gold for it. They kept it twenty two years, finding they could not thereby draw the pilgrims away from the Caaba, they sent it back, declaring that it was not the true stone, but a counterfeit by its peculiar property of swimming on water.

for their sins, and persevere not in what they have done knowingly. Their reward shall be pardon from their Lord, and gardens wherein rivers flow; they shall remain therein forever."

"No soul can die except by permission of God, according to what is written in his book containing the determination of things."

"Oh Lord give us the reward which thou hast promised by thy apostles; and cover us not with shame on the day of the resurrection. Their Lord answereth them saying, I will not suffer the work of those among you who work to be lost, whether it be male or female: the one of you is from the other."

"O men, fear your Lord, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men and women. And fear God by whom ye beseech one another; and respect women who have borne you; for God is watching over you. And give orphans their substance when they come to age; and render them not in exchange bad for good; and devour not their substance by adding it to your own substance; for this is

54 a great sin. And if ye fear that ye shall not act with equity toward orphans of the female sex, take in marriage such other women as please you, two, or three, or four; but not more. But if ye fear that ye can not act equitably toward so many, marry one only, or the slaves ye shall have acquired. This will be easier, that ye swerve not from righteousness."

"Men ought to have a part of what their parents and kindred leave behind them when they die; and women ought also to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them."

The pagan Arabs did not suffer women and children to inherit any part of a husband's or father's property; saying only those ought to inherit who went to war.

=Verily repentance will be accepted with God from those who do evil ignorantly, and then repent speedily. Unto them will God be turned for God is knowing and wise. But no repentance shall be accepted from those who do evil until the time when death presenteth itself to them, and he saith, Verily I repent now; nor unto those who die unbelievers;

for them have we prepared a grievous punishment."

"Verily those who disbelieve our signs, we will surely cast to be broiled in hell-fire. So often as their skins shall be well burned, we will give them other skins in exchange that they may taste the sharper torment; for God is mighty and wise. But those who believe, and do that which is right, we will bring into gardens watered by rivers, therein shall they remain forever, and there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades."

[The Jews demanded of Mahomet as a proof of the truth of his mission that they might see a book of revelations descend to him from heaven, or that they would produce one written in a celestial character, like the two tables of Moses]

"They who have received the Scriptures will demand of thee that thou cause a book to descend unto them from heaven. They formerly asked of Moses a greater thing than this; for they said Shew us God visibly. And

They have not believed in Jesus, and have spoken against Mary a grievous calumny; and have said Verily we have slain Christ Jesus the son of Mary, the apostle of God; yet they slew him not neither crucified him, but he was represented by one in his likeness and verily they who disagreed concerning him were in doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him; but God took him up unto himself."

"Verily Christ Jesus, the son of Mary, is the apostle of God, and his Word which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God and his apostles, and say not there are three Gods; forbear this; it will be better for you. God is but one God. Far be it from him that he should have a son! He governeth alone the heaven and the earth. Christ doth not proudly disdain to be a servant unto God; neither the angels who approach near to his presence."

"Ye are allowed to marry free woman that are believers, and also free women of those who have received the Scriptures before you, when ye shall have assigned them their dowers; living chastely with them, neither committing fornication, nor taking them for concubines."

"They are surely infidels who say, Verily God is Christ, the son of Mary; since Christ said, O children of Israel, serve God, my Lord and your Lord. Whoever shall give a companion unto God, God shall exclude him from Paradise, and his habitation shall be hell-fire; and the ungodly shall have none to help them. They are certainly infidels who say God is the third of three; for there is no God besides one God; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Will they not therefore be turned unto God, and ask pardon of him? since God is gracious and merciful. Christ the son of Mary is no more than an apostle; other apostles have preceded him; and his mother was a woman of veracity: they both ate food."

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"God will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear with deliberation. The expiation of such an oath shall be the feeding of ten poor men, or to clothe them, or to free the neck of a true believer from captivity. But he who shall not find wherewith ~~to perform~~ one of these three things, shall fast three days. Therefore keep your oaths."

"And when God shall say unto Jesus, the Son of Mary, at the last day, O Jesus, son of Mary, hast thou said unto men, take me and my mother for two Gods, besides God? He shall answer, Praise be unto thee! it is not for me to say what which I ought not. If I had said so, thou surely wouldst have known it; thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets. I have not spoken to them any other than what thou didst command me; namely, Worship God, my Lord and your Lord."

We created you, and afterward formed you; and then said unto the angels worship Adam; and they all worshipped him except Eblis. God said unto him, What hindered thee from worshipping Adam, since I had commanded thee? He answered, I am more excellent than he; thou hast created me of fire, and hast created him of clay. God said, Get thee down therefore from Paradise; for it is not fit that thou behave thyself proudly therein; get thee hence; thou shalt be one of the contemptible. He answered, Give me respite until the day of resurrection. God said, Verily thou shalt be one of those who are respited. The devil said, Because thou hast depraved me, I will lay wait for men in thy strait way; then will I come upon them from before, and from behind, and from their right hands, and from their left; and thou shalt not find the greater part of them thankful. God said unto him, Get thee hence, despised, and driven far away; verily whoever of them shall follow thee, I will surely fill hell with you all. But as for thee, O Adam, dwell thou and thy wife in Paradise, and eat of the fruit thereof wherever ye will;

60 but approach not this tree, lest ye become of the number of the unjust. And Satan suggested to them both that he would discover unto them their nakedness, which was hidden from them; and he said, Your Lord hath not forbidden you this tree, for any other reason, but lest ye should become angels, or lest ye become immortal. And he swa[re] unto them saying, Verily I am one of those who counsel you aright. And he caused them to fall through deceit. And when they had tasted of the tree, their nakedness appeared unto them, and they began to join together the leaves of Paradise, to cover themselves. And their Lord called to them, saying, Did I not forbid you this tree; and did I not say unto you, Verily Satan is your declared enemy? They answered, O Lord, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall surely be of those who perish. God said, Get ye down, the one of you an enemy unto the other; and ye shall have a dwelling place upon earth, and a provision for a season. He said, Therein shall ye live, and therein shall ye die; and from thence ye shall be taken forth at the resurrection.

Christianity (Korea)

Christianity made its way by persuasion for three hundred years, after which paganism was abolished and C established by public authority. Converting by the sword is disapproved by everybody concerning another religion. They seem to suppose that though a false one may not be established by authority, a True one may.

Eastern Christians commenced all their baptisms "In the name of the Father, and of the Son, and of the H. G." The men and women prayed apart. Acts 15. 29. Corin. 6. 6. 4. Act 10. 35

In the beginning of Christianity there were many who believed that Christ was crucified, but by mistake somebody else who resembled him. The Corinthians, the Basilidians, and the Carpocrations, believed that it was not himself but one of his followers who was crucified. Some said it was Simon the Cyrenean. Photius tells us that he read in a book entitled The Journeys of the Apostles, relating the acts of Peter, John,

2 Andreas, and Paul, that Christ was not crucified, but another in his stead; and that therefore he laughed at those who thought they had crucified him.

In the Gospel of Barnabas supposed to have been one of the apocryphal documents of the early Christians afterwards interpolated by Athanasius, it is related that at the moment when the Jews were about to apprehend Jesus in the garden, he was snatched up into the third heaven by angels, that he will not die till the end of the world, and that as was Judas who was crucified in his stead, God having permitted that traitor to appear so like his master in the eye of the Jews, that they took and delivered him unto Pilate, that the resemblance was so great, it deceived the Virgin Mary and the Apostles themselves, but that Jesus Christ afterward obtained leave of God to go and comfort them.

Several of the Christian fathers did believe that Ezra restored the Pentateuch and other books of the old Testament, by divine revelation (Athanasius junior mentions as one) They seem to have borrowed the idea from that ancient apocryphal book, the second book of Esdras, Chap 14.20 The most sagacious critics decide that the second book of Ezra was written by a Christian who had been bred a Jew, and was intimately acquainted with the traditions of the Rabbins - The stong Style is like the Rabbinical taste and way of thinking.

After the council of Nice, the Eastern church was engaged in perpetual controversies, torn to pieces by disputes of Arians, Sabellians, Nestorians, and Eutychians. Frequent councils were held, from which the contentious prelates were continually riding post.

In the western church, Damasus and Ursicinus carried their contests at Rome for the episcopal seat so high that they came to open violence and murder. On one

Some at the Council of Nice believed that the Virgin Mary was one of the Trinity. God, Jesus, and Mary. This sect were called Maryanites. Others did not believe she was God, but was deified and exempt from humanity.

The Nestorians had a famous monastery on the mountain where tradition said the Ark rested. A.D 776 it was destroyed by lightning. They used to celebrate a feast day there.

Crosses found in the temple of Serapis at Alexandria
That temple and those of Bacchus were converted into Christ-
-ian churches - Some suppose Serapis to have been Joseph
others a great king who fed the people in time of famine.
at Alexandria the Jews were free and had their
synagogues. Alexandria became a Patriarchal See, the
first bishop thereof was St Mark - Here also were
Eremites (spelled Heremites) in the sandy deserts by
occasion of the bloody persecutions which had cost
thousands of lives.

Cyclo

Thebes was the earliest capital of the world
Now that it lies in ruins, the whole extent of
eight miles along the river is covered with
obelisks richly sculptured, magnificent portic
forests of columns, and long avenues of colos-
-sal statues. These largest of these temples is
that at Carnac, a mile and a half in circum
ference. The roof of the portico is supported
by 134 large columns. Four beautiful obelisk
mark the entrance to the shrine, which con-
-sists of three apartments, entirely of granite

The temple of Luxor, a little more
than a mile above Carnac is not of such
vast dimensions, but in a superior style of
architecture, and more complete preservation

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Helvidius in an epistle to Serenianus thus writes: "Even those which call themselves Bishops of Christ are devoted to Serapis." Adrian was an Ethnick, who disliked Christians.

When Cambyses the Persian made war on Egypt he carried his sacred animals in the fore front of the battle. Ptolomy and the Romans used the same stratagem with the Jews on their Sabbath, which they would rather be led to slaughter than break.

At the temple of Serapis in Memphis oracles were received by pilgrims in dreams. At Sais and Buti's temples to Latona, at Mendes to Pan. Cats sacred to Isis. Persian conquerors demolished temples and obelisks, and put an ass in place of the sacred bull: but the man who did it was murdered by an Egyptian, and thrown to be torn by the sacred cats of Isis. The temple of Serapis at Memphis was one of the stables ever seen in the world. A succession of high vaulted galleries (in some of which men devoted to celibacy dwelt) ~~rooms~~ In the centre a marble temple with magnificent pillars, containing a costly image of Serapis. It was here that the sunbeams were let through to kiss Serapis's. It was thought that if any did violence to that sacred image, Earth would resolve itself into chaos and the heavens fall. But afterward in the wars a Christian soldier cut it up and burned it, and the mice ran out of the dividers trunk.

Constantine frequently invited the clergy to his own table, even when they were very meanly clad. He never went a journey without taking a priest with him, thinking he was thereby much more sure of prospering in his undertakings. He used to say that if he should see a bishop engaged in any immodest or unbecoming action, he would cover him with his own robe, rather than others should see him. He granted an appeal from the civil courts to the bishops, whose decisions should be in all cases binding. At the council of Nice he refused to sit down till invited, and afterward feasted them, and made liberal presents. Constantine affirmed that even Gr[illegible]ian oracles were compelled to speak in favor of Christians. That Apollo did not speak through human voices in the temple but from the mouth of a deep dark cavern, as if he had hidden himself. Being asked why he did this, he replied "Because of the wicked men who were on the earth. When Diocletian asked who those just men were, he [illegible] answered "They were Christians." Constantine says he was of the company and heard it, and calls God to witness it.

Nicetas Acominatus has shewn that Constantine was a Pagan up to his illness.

in a case that would be an avowal, is employed as counsel by one of the adverse party, & has besides a direct pecuniary interest in the use of this stream for milling or manufacturing purposes. Is to be presumed that he for the first time be delicate scrupulous when the chairman of this Court which was to decide on his rights & the interests, a question involving his rights interests those of clients from whom he has long had as is too well known to some members of this court a standing retainer? The President of the Senate ignorant in all probability of the relations of this gentleman to your case, would very naturally listen to him as an influential member, representing the district, which was the seat of the grievances complained of to be investigated. If the amount unappreciable, the very circumscribed town of Waterstown has been dismembered by an influence purchased by the acknowledged expenditure of Thousands which might not be expected in a case, where it is safe to say that ten times that sum would be forth-coming rather than that you shall prevail in the vindication & establishment of your most fundamental sacred rights

(* = 24 3/4 Let there be no hope to them who apostatize from the true religion; and let heresies, how many soever there be, all perish as in a moment. And let the kingdom of pride [Rome] be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked, and bringest down the proud."

The Jews on their part had cause of complaint for the Christians abhorred them, and increased the Roman prejudice against them — being considered a Jewish sect. Jews did not seek to proselyte: they had that degree of toleration which led them to think that the requirements as well as the advantages and rewards of their Law were ~~binding upon~~ for themselves only. Christians did proselyte, and so provoked persecution. Jews persecuted for political reasons mainly.